

INDIAN RECORD

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Renaud Study:

Integration Key - Joint Education

A study conducted by a research team from the University of Saskatchewan indicates that administration of Indian affairs on the Prairies militates against integration of Indians and whites but that joint education of the children is improving matters.

In a Canadian Press story released at the beginning of August, Rev. Andre Renaud, OMI, director of the study, is quoted as saying that it is "quite evident that the historical administration of Indian affairs has created a force that keeps Indians apart from Canadian society. Unless this cycle is broken, we will always have a form of segregation complex."

The study centred on three Saskatchewan communities where Indians have been integrated with other children in the public schools. Father Renaud, an associate professor of education at the university, said the first draft of a report is being prepared. He said recommendations based on the study will be

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INDIAN COSTUMES attracted attention at a papal audience, July 20, when two Baraga, Mich., people — Richard Kauppila, left, and Alice Jondreau — presented to Pope Paul VI an image of Bishop Frederick Baraga, first Bishop of Marquette, whose cause for beatification is being studied. (NC)

"Indian Takeover Good Step" at CIL Meet

"The Indians took a look at their own problems. For this reason it was the best conference I ever attended," said Charlie Fisher, community development officer for the Fort William district.

Mr. Fisher was referring to the meetings sponsored by the Catholic Indian League recently at the McIntosh, Ont., residential school.

While the assistance of mission-

aries and others was appreciated, the Indian "took over," he said, "and he believed it was a very good step for them.

The need for family counselling on the reserves was discussed and out of the talks grew a resolution asking for this service which will be directed to Indian Affairs branch of the government.

More lectures and educational films are needed and material on the misuse of alcohol, the delegates felt. They passed a resolution asking assistance in this line to be directed to the department of education.

While the conference took the religious aspect of life into account, there was stress laid on social and economic needs as well. Andy Lac Seul spoke of the value of savings and budgeting on the part of Indians.

Robert Keesik advanced ways in which the Indian could use resources right at home.

"You hear a lot of yelling to the

—Continued on Page 7

SCHOOL COST SHARING AND STUDENT SHARING

Provision will be made each term for 90 Indian students from the Williams Lake area to attend a new high school being built at this British Columbia ranching centre.

About \$240,000 of the estimated \$1,307,000 cost of building the school comes from the federal government by the terms of a cost sharing agreement announced recently by Arthur Laing, Superintendent General of Indian Affairs.

IN THIS ISSUE

The story of an Ojibway girl at the turn of the century begins this month, as a reminder of days gone by. Look for Part One of "Kinebikons."

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INDIAN RECORD

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Frightening Freedom Fetish Or New Way of Living?

by J. Thoborn Rose, Ottawa

Are our Canadian Indians also to be considered as just another hyphenated, pampered section of our polyethnic nation? Is this single notion of "Freedom" to be dangled before them as has been due practice by a certain great nation to the south of us when dealing with other so-called underdeveloped nations in the emerging world of new entities? Are they not to know that the running mate of "Freedom" for success is "Responsibility" and the ability to exercise government by themselves.

Were we to allow our Indian people to live their life in a way more adapted to their needs based on their own ways best adapted to the trapping and part-time fishing or agricultural life possible on their widely differing reserves, these people could prosper. They might be much happier and adaptable to a modified pioneer type of life that our people from Europe had to develop. Why try and impose on our Indian people our follies such as dessicating ourselves in houses closely aligned and each with its ravenous, rapid fuel consumption, its peeling, painted exteriors and its dump-filled garden plot often thirsty and proliferating weeds in increasing volume.

Houses without a fireplace soon have become a trap for a race accustomed to a well ventilated wigwam and the limited firewood the women gather. The woodsmen from Finland build substantial houses in forest country of N.W. Ontario and Manitoba. Their well constructed log houses have flat roofs covered deeply with moss. Above this is a rain-shed of cedar slabs supported by a ridge that extends several feet past the front and back of the log house. The roof has at least a foot overhang at the sides, depending on the exposure to the wind. The end patios, sheltered by the extensions of the water shed over the flat roof provide for summer kitchen and storage.

The stove inside may have beside

it a fireplace of field stone and safety chimney so there is good drying and ventilation. Inside walls may be insulated and papered to suit individual taste. Have we not discouraged all tribal control and in but few cases encouraged co-operative effort so easily adapted to their former, communal way of life where all, shared the hunters irregular supply? Have we not made them their own worst enemy?

Why not encourage and praise the regular use of snared rabbit, trapped muskrat, much like chicken in texture and taste, and other game. Other fur bearing animals taken on the trapline with moose, caribou, elk, red deer, seal and many kinds of fish including sturgeon. Other game, fish and large animals might be better protected from flying hunters who can often only bring out heads? True the supply of game is often precarious or monotonous on the trap line where, in muskrat season, there is seldom time to catch much else for cooking than eat the pelleted by-product with some ban-nock and tea.

Wild rice can be harvested from natural growth in shallow bays but is also precariously depended on should flood waters drown it or powerhouse operation demands lead to greatly changed water levels interfere with the best conditions for growth. This healthy grain product might be greatly improved by our grain research scientists and treated for best germination for seeding shallow bays of far greater acreage than at present. This could even be done without the co-operation of the government.

Sixty years ago I remember a wise administration had helped and encouraged individuals in some Indian bands, even in the lake country, to clear large enough land patches for oats and to cut naturally grown hay in creek meadows that dairy cattle and small ponies could be taken care of in winter when their work and dairy products were of immense value to the local commu-

nity. Many potato patches were also cultivated on different slopes so that no matter what the weather was some patches could be expected to develop and the crop could be shared. Farming and ranching has been successfully conducted by the Plains Indians, although a lot of them have given that up in favor of living off their oil-lease or relief.

Pride in accomplishment can go a long way to foster good results, never to be compared to the acceptance of relief by a proud people such as our Indian race claims to represent. With more endeavor, understanding, and guidance they would have more pride in their own lore and proud achievements and eventually they could be some of our finest Canadians.

Initiative From Within—Main Requisite

By Leonard S. Marchand
(Amerindian)

There are about 200,000 Indians in Canada, which is roughly twice the number surviving at the turn of the century. The Indian birth rate is the highest in Canada and tremendous strides are being made among Indians.

This is not to suggest that everything in the Indian's world is rosy. Far from it. The great majority of Indians still earn considerably less than the national average for Canada; the average Indian still has a much lower standard of living.

But the important thing is that, today, all Canadians are becoming disturbed that a group of some 200,000 people have such great problems, and there is tremendous public determination to do something about this. Most Indians know, however, that while the support and cooperation of non-Indians is necessary, the main responsibility for carrying forward social and economic progress rests with Indians themselves. We know that anything worth having is worth working and fighting for; that we cannot sit back and let others solve our problems. We cannot assume that because we were not always well treated in the past, from now on everything will be handed us.

Supported by an interested and sympathetic public, the Canadian Indian Affairs program is the most active and vigorous in history. It is up to us who are Indians to make sure we play our full part in carrying it out.

Leonard S. Marchand (Okanagan) is Special Assistant to the Canadian Minister of Citizenship and Immigration and Superintendent General of Indian Affairs.



Book Reviews:

Author Belabors Structure

Cree Language Structure and The Introduction to a Cree-English Dictionary

By Robert A. Logan. 1964. Available on order to the author, 801 East 2nd St., Duluth, Minnesota, \$10.00. Logan's Cree-English Dictionary, 1150 manuscript pages, available on 35mm. microfilm at \$10.00 or by xerographic reproduction in book form, two volumes, \$60.00.

Reviewed by R. B. Horsefield

This interesting little book of 110 pages reproduced by the Xerox process from the author's type- and manuscript, is a book for the dilettante rather than for those who wish to learn the language for commercial or social purposes.

Colonel Logan has interested himself in the language for more than half a century by study of the works of other writers, and by conversation and correspondence with native Crees of Northern Saskatchewan and Alberta.

He is a great admirer of Joseph Howse, the HBC factor who compiled the first grammar of the Cree language published in 1844, speaks of the grammars of Horden, Mackay and Hives "with unbounded admiration for their endeavours" but with considerable dissent from their views, and thinks very little of the scholastic pretensions of Bloomfield (an opinion shared by your reviewer).

He makes the important point that the form of the verb all other grammarians have called the "subjunctive" is actually in Cree used indicatively more often than the form commonly called the "indicative mood," but he overdoes his pet idea that the Indian thinks "It is walking I am," and not "I am walking." His insistence on this point leads him to some extraordinary constructions in his paradigms. For example:

Ki/pukisiniw/anawuoo oo/mistatim% oo'tshi, he says, means "You be falling, it of him, you are, his horse, from" (p. 66); or again: ay kuskayi'tumw/ut ay sipwaytayit, "As it is sad about it of him thou art as departing is he" (p. 67), an extraordinary translation which yet manages to miss entirely the fact that it is not "he" but "the other person" who is departing.

There are some rather uninteresting letters from the late Chief Nehe-



Pictured here are four women modelling clothes they had made at an achievement day fashion show held at the Oak River Reserve near Griswold, Manitoba, earlier this year. They were among 20 married women and six school girls in the Rainbow sewing class at the reserve, sponsored by the Department of Indian Affairs. Under the program, the women are supplied with material of their own choosing, and participate in a three-month course each year.

miah Charles to the author, photographically reproduced (which unkindly leaves the chief no chance to correct his occasional misspellings), but we are not told what points of grammar are supposed to be illustrated by them; and finally we are treated to four specimen pages of the author's Cree-English Dictionary; photographically reproduced from his untidy MS, pages that need a good deal of editing before being offered to the public. A sample entry, here lacking a few of the accents, may be offered as typical of the rest:

Kwayat/ustumu//w/ayoo, stm. 43. (preparing, placing it, to him, that doing, is she); she lays it ready for him, she provides for him.
/t/um%. stm. in. He provides for it.

/tshikayoo. dm.git.
(To which the impatient reader is tempted to reply dm git indeed!)

Contrary to the opinions of Hojer, Bloomfield, et al., this author contends that Cree is the original language of the Algonkian group. We should like to have his supporting evidence adduced.

★ ★ ★

Archdeacon Horsefield had many years experience as a missionary to the Indians of northern Manitoba and Saskatchewan before taking up

duties in British Columbia and is a fluent Cree linguist. In 1946 he inaugurated regular Cree language broadcasts that he gave twice a week.

—The Beaver
HBC Magazine.

Contribution To Art and Indian Lore

A unique contribution to literature on art, history and Indian information has been made with the publication of a new booklet — America's Indian Statues. The publisher is The Amerindian, an informational news periodical about Indians.

More than 100 statues from every part of the United States are illustrated in the booklet. (There are three such statues in Canada.) The text gives the name of sculptor, the dedication date, the size and composition and the exact location. Threaded through the booklet are historic highlights and anecdotes.

Many of the statues and sculptors are quite famous; some represent noted chiefs; others mark the sites of important events.

Musqueams Unveil Model Town

Vancouver's Musqueam Indians unveiled land-use plans this summer which the band council believes will make their community a model for Indians across North America.

The plans, unveiled at opening ceremonies for the reserve's community hall, include a new village for the band's 320 members and leasing of 46 acres for residential development.

Willard Sparrow, the band's business manager, said the federal government has given approval in principle to the scheme.

40 NEW HOMES

"We will begin work on 40 new homes in September," he said.

He said each will have 1,000 square feet of living area and modern conveniences "as good as homes anywhere in Vancouver."

Subsequent stages of the plan call

for paved and lighted streets throughout the village area.

Sparrow said the 46-acre tract would be divided into 107 lots. A 5½-acre site will be set aside for construction of garden apartments, he said.

He estimated income from rent on the apartments and lease fees on the residential lots will double the band's present yearly income of \$102,000.

He said that amount comes from sectors of the reserve already rented by the band.

BAND CONGRATULATED

Chief B.C. Indian Commissioner J. V. Boys congratulated the band on its initiative in the plan.

He said seeing the community centre open and further plans unveiled were among the high points of his service in Indian affairs.

Ojibways Revitalize Economy With Craft House

A \$50,000 log structure at the main crossroads of the Curve Lake Indian Reserve near Lakefield, Ont., stands today as a thriving symbol of the determination of 600 Ojibways to revitalize their traditional Indian handicrafts.

The 40-by-60-foot craft house, the result of a seven-year effort to revive the economy of the band, was officially opened this spring by J. Keiller Mackay, chairman of the Ontario Council for the Arts and former lieutenant-governor.

The building itself reflects Curve Lake Indian craftsmanship. Built by both paid and unpaid amateurs, it is fenced by rustic peeled poles and displays a 25-foot, hand-carved, painted totem at the entrance.

Inside, the main floor is used as a showroom for the Ojibway handicrafts, while the basement contains the workshops, store rooms and offices.

Two-thirds of the plant is owned by Councillor Clifford Whetung and his wife, Eleanor, who sparked the handicraft revival as a cottage industry in 1959. The balance of the cost was guaranteed by members of the Curve Lake band out of their capital account in Ottawa with the Department of Northern Affairs and National Resources.

Moccasins are the mainstay of the revival. Hand sewn in three styles, they are turned out at the rate of 6,000 pairs a year. The band also produces traditional novelty items, feathered war bonnets, wooden carvings and practical deerskin wear. The basketry work, both plain and quilled, is famed wherever Indian crafts are sold.

The new industry grosses about \$50,000 a year and adds an estimated \$16,000 a year to the wages of band members. It has created an air of well being where poverty was a continual plague. Welfare payments have been reduced to the lowest figure in years, according to the band's relief officer, Mrs. Gordon Taylor.

Walter Sunahara, of the community planning division of the Ontario Department of Education, described the co-operative venture as "unique in concept, drive and size in Canada."

Ancestral Home South Asia

The ancestral home of North American Indians has been pinned down to South Asia between Korea and Malaysia.

University of Manitoba researchers have discovered that an uncommon blood type called Diego is present only in North and South American Indians and in southern Asians.

Eskimo people originally came to this continent from northern Asia.

Dr. Bruce Chown, professor of pediatrics at the university who concentrates his research on blood grouping, said this spring that up to a few years ago, scientists could not say anything more specific than Eskimos and Indians came from Asia.

In his paper in a symposium on the anthropology of the North Amer-

ican Indian, held at Vancouver in June, Dr. Chown said about 10 years ago a new blood protein was discovered in a Venezuelan Indian woman called Mrs. Diego.

Research in Manitoba and Northern Ontario and communications with scientists in South America and Asia indicated that the blood type was present in only about 10 per cent of the American Indian and South Asian populations.

Dr. Chown said it appears that Indians came to the Americas across the land-bridged Bering Strait about 30,000 years ago.

The symposium was arranged at the opening-day sessions of the ninth annual meeting of Biological Societies.

Appointments in the Oblate Province of Manitoba

Rev. Omer Robidoux, OMI, former principal of Assiniboia residential school here, has been appointed advisor for the Indian Missions in the Oblate province of Manitoba. The missions and residential schools for Indians are located in the archdioceses of Winnipeg, St. Boniface and Regina and in the diocese of Fort William, Ont.

Fr. Robidoux, who is also provincial councillor, will reside at 89 Eastgate, in Winnipeg.

Rev. Fr. Leon Jalbert, OMI, was appointed principal of Manitoba's Camperville Indian Residential school, in exchanging positions with **Fr. Arthur Masse, OMI**, who becomes principal at the Fort Alexander Residential School, Man.

Rev. Roland Chaput, OMI, from Sandy Lake IRS, has been appointed principal of Assiniboia IRS in Winnipeg; he is being replaced at Sandy Bay by **Rev. Adeodat Ruest, OMI**, formerly with the John Bosco Centre.

AT PENTICTON:

Okanagans Put on S'klam

by Eric D. Sismey

Call it a salmon barbecue, or anything else you like, but the Okanagan Indian name is 'S'klam' (feast).

Nearly 2,000 people were the guests of Chief Alec Jack and members of the Indian Recreation Commission, at Penticton, on Saturday and Sunday, July 23 and 24 for that town's second annual S'klam. Licence plates showed that visitors came from many parts of B.C., Alberta, Saskatchewan, Washington State and one from California.

Father Blacquere, OMI, of the Penticton Indian Reserve Mission had arranged for the Lorne Nahane family of North Vancouver to cook about 1,500 pounds of salmon in the traditional Coast Salish style — slow toasting the rich red fillets before the coals of a hardwood fire. And through both days the filleting shed, and the 15-foot fire, were centers of interest.

Many guests declared that the salmon was the best ever. And one of the Indian ladies remarked, after preparing some 2,000 servings of potato salad, that it would be a long



Left to right, Jeanette Armstrong, Anne Pierre, and one of the Nehane boys.

time before she wanted to see it again.

Other attractions included a booth where Indian arts and crafts were displayed — basketry, bead and leather work, wood and slate carving and a number of paintings by young Indian artists. Color was added to both the warm sunny days by several women and girls dressed in buckskin costumes and by Indian dances timed to the beat of native drums.

The event which created greatest excitement among players and watchers alike was the stick game (C-chil-ell-kum) in which players on opposing teams sit facing each other, amid the din of shouts and drums, trying to guess who holds the elusive stick.

All agreed that the 'S'klam' was a great success which has all the potential for a unique annual Penticton Indian event.

Welfare Disasterous: Alta. Oblate Fathers

The welfare handout has done more damage to the Canadian Indian than anything else, 15 Oblate Fathers agreed this spring.

Indians should be made to work for welfare money, they said, and the handout policy should gradually be abandoned.

The Fathers, interviewed at their Star of the North Retreat House in St. Albert, Alberta, came from reserves throughout the province, where they act as parish priests and teachers.

DEPENDS ON MEN

In a group discussion with The Edmonton Journal the priests expressed enthusiasm for the new community development program, but warned that the success of such a program depends almost entirely on the people sent to the reserves to manage it.

"A good man makes all the difference," they said.

They also expressed doubt that community development could be accomplished to the full potential of each reserve as long as the handout policy remains in effect.

The existing welfare policy

destroys the Indian's personal respect and initiative, they said.

'COMPLETE REVERSAL'

Rev. Morris Goutier, parish priest on the Blackfoot Reserve, said the Oblate Fathers are happy with the recent change in Indian Affairs policy, to the community development idea.

"This represents an almost complete reversal in policy," he said, "and it indicates there must have been something drastically wrong before."

The idea has been to get the Indian off the reserve and integrate him, Father Goutier said. There was no encouragement for development on the reserve at all.

"But the problem should be solved on the reserve, not in the city," he said.

SQUALOR, POVERTY

The situation on the reserves today is one of severe unemployment, squalor and poverty, the missionaries said, and even the best young people who go to the city are likely to end up in the gutter.

Asked whether the reserve as an

institution should be done away with, the priests replied that the Indian should be the one to decide what happens to the reserves.

"The Indians realize that soon there will be less than one acre per person left, but the reserve has a special meaning for them," they said. "The reserve is their country."

However, the successors to Father Lacombe added, some reserves have no potential for development.

SAND AND ROCK

Most reserves in Canada are just sand and rock, they said.

The fathers denied reports that serious problems are created on the reserves by segregation of Catholic from Protestant.

"We don't deny that the difference of religion has caused a lot of trouble," they said, "but the old bigotry is disappearing."

On the predominantly Catholic Hobbema Reserve, the Baptist minister and many Protestants participate along with the Catholics in activities such as hockey, rodeos, social events and curling — in the arena right next door to the Catholic Church.

Children From Goodfish Lake Enjoy Their First . . .



It's been a busy morning and there's more to see. Everything stops for food as Louise Half, 9, and Joe Cardinal, 8, take some nourishment.

You've got to be fast with the mustard when 43 hungry boys and girls want hot dogs. Luci Baril, Sister Francois and Armand Baril keep the line moving during a barbecue in their back yard.



Visit To
The
'Big City'

The world suddenly opened up for 43 Indian children as their chartered school bus rolled along Edmonton streets.

It's difficult to believe that in this age of sun-racing jets, orbiting astronauts and moon-bound men, there are Alberta children who have never seen a building larger than a grain-elevator, a traffic jam and a town with more than 100 people.

In a way, it's not quite accurate to say the children from the Goodfish Lake Reserve in the St. Paul district hadn't seen these things before their one-day visit to Edmonton.

All had seen pictures of modern cities in books, on film and on television, but only a few had visited far-away Edmonton (about 125 miles). Several had not travelled more than 20 miles from their homes in a rugged, lake-dotted area of north-eastern Alberta.

It was more than a trip to the big city. The Indian children made new friends of Armand and Luci Baril and their children Raymond and Gianetta.

Sister Francois Michel of the Dominican Missionary Adorers, the leader of the group, is Mr. Baril's sister.

The Indian-White problem seemed far away when Joe Cardinal, 8, and Louise Half, 9, presented the Baril children with beaded head bands, which they had made.

The girls exchanged kisses and the boys shook hands.

The children are students in Grades 1 to 6 in two schools on the reserve. Their first stopping place in Edmonton was CBXT, where Armand Baril is program director for CBC radio and television.

They toured the studios and control rooms and watched a musical show being taped.

After a noon lunch of hot dogs, pop and ice cream, they boarded the bus for the Alberta Game Farm, Storyland Valley Zoo, a quick tour of the city and home to Goodfish Lake.

Behind the trip was the support of interested Indian parents who wanted their children to see the contrast between their home life and city living.

—Continued Next Page

... Visit To Big City

The parents' committee voted money from a small fund to pay the expenses of the "field trip."

Sister Kateri (a Cree from Saddle Lake), and Sister Marie Reine, who teaches on the reserve, also accompanied the children.

They are scoring a break-through in the education of Indian children with a kindergarten that bridges the language gap between their homes and the school.

Many of the children speak only Cree when they first come to school. It is in the kindergarten that they learn English and prepare themselves for Grade 1.

Because Sister Kateri is an Indian of the same band, her understanding of the Indians' problems and language makes her invaluable in the work the Sisters are trying to do.

Unemployment is one of the main problems. Beautiful scenery doesn't produce jobs and there is little farming. The only alternative is for the Indians to leave home, which they are reluctant to do.

Sister François said there is little community development on the reserve. Many children still come to kindergarten and school in horse-drawn wagons and sleighs in the winter.

The reaction of the children to the sights and sounds: Wow! Translated into Cree, it reads, "Nimewyiten," which really means a more subdued, "I'm glad."

They didn't exactly gush with comments on the big city. Sister François said the children couldn't believe the size of buildings in the industrial complex east of Edmonton.

When they saw the rows of houses and apartment blocks, one little girl thought Edmonton must be at least four times the size of Spedden, a hamlet with about 100 people, which is near their homes.

Ten-year-old Ernest Houle, a real boy, was impressed by the buildings and a bridge, but what really caught his eye was a new bicycle.

The brief contact with city life was an experience the Indian children will remember. It raised the question, if integration of the Indian and white societies is to be successful, then white children must see and try to understand what life is like for the Indian.

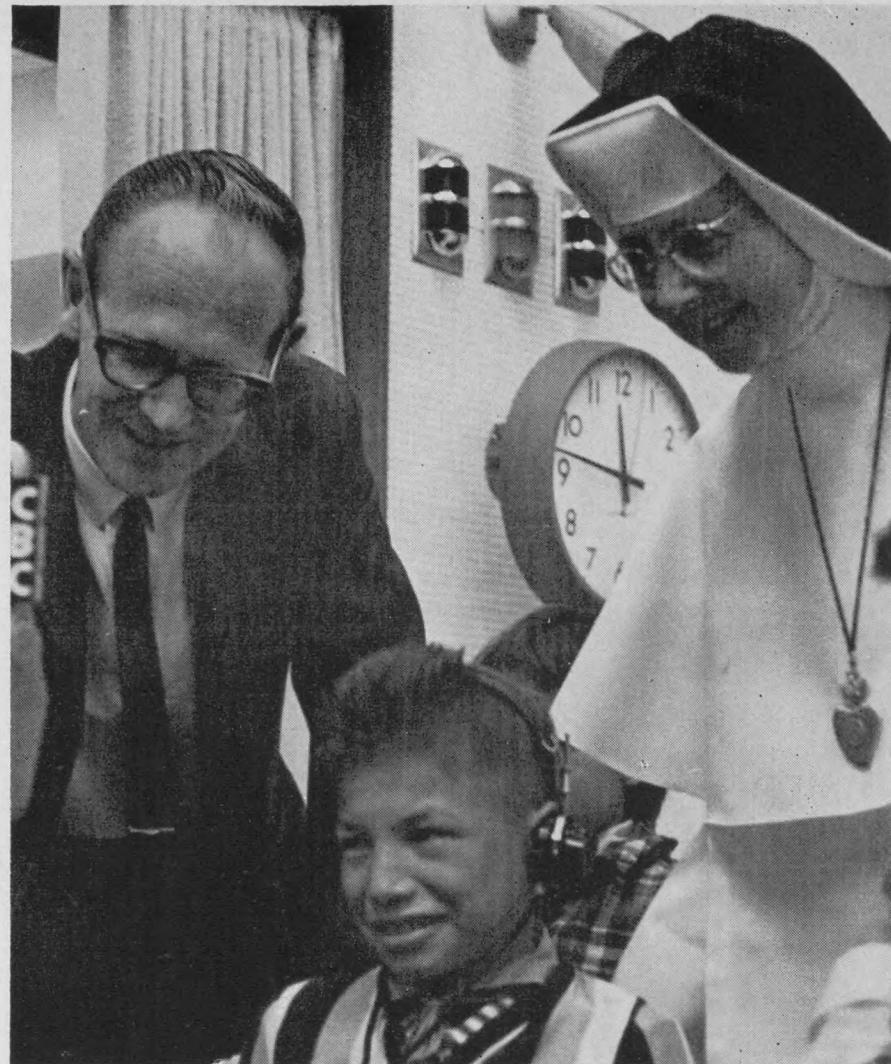
The Barils promised to visit Goodfish Lake soon.

—Western Catholic Reporter

We urge our readers to send their reports, photographs, news items to:

The Editor, INDIAN RECORD,
504 Scott Bldg. - 272 Main,
Winnipeg 1, Man.

October Issue Deadline: September 21



"This is the CBC Radio Network." Ernest Houle, 10, takes over briefly from the announcers at CBC Edmonton. Coaching him is Armand Baril, the program director, and Sister Francois Michel.

Joint Education Is Key

—Continued from Page 1
made to the appropriate authorities.

Father Renaud said that for the first six years of their lives, Indian children on reserves are in a culture entirely different from that of white children. When they become six, he said, they enter a classroom where they are exposed to a schooling process belonging to another society and developed and maintained for children growing up in and returning to homes and communities in that society.

Father Renaud said many parents and teachers are not aware of the extent to which the standards of the reserves prevent smooth progress in the classroom. As an example, he said, the absence of electric power on the reserves makes it almost impossible for Indian children to do homework during most of the school term.

Father Renaud said that at present Indians on reserves are enrolled in public schools through the federal Indian Affairs Branch, which

signs a contract with the local school boards and then convinces the parents to send the children.

"As long as this continues, the schools cannot be fully integrated," he said. "Indian parents should be legally authorized to exercise as much control in education as other parents and to participate as fully in the establishment and management of schools."

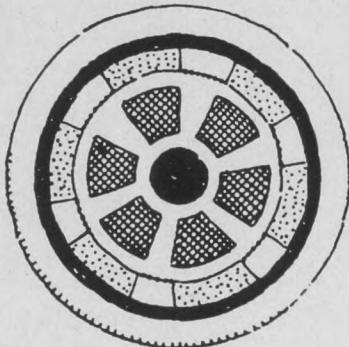
Ontario CIL Meet

—Continued from Page 1
government for aid," he said.

Paul Bruyere, president of the Catholic Indian League, was present and a total of 34 delegates from Sandy Lake, Pikanjukum, Kenora, Sioux Narrows and Toronto attended.

The Indian must get into the picture, the discussions emphasized. He can't continue looking on; he must compete in the world around him.

—CCC



PART ONE

CHAPTER 1

In the year 1902, was born in the woods of Northern Ontario, near Rainy Lake, a girl called Kinebikons (Little Snake). Her mother a woman of the Ojibwe tribe, died when the child was two; her father departed for the happy hunting grounds three years later.

So the girl was left an orphan with nobody to look after her but her old miserable-looking grandmother called Teweigan — the Drum. This squaw was already seventy years of age, and the great sorceress of the place.

The child and her guardian, lived in an old shack, built some twenty-five years before, on an elevation in the centre of the Indian Reservation of Standjicaming.

Thirty-five other families made up the entire population of this village. In recent years, many of the men had died. Tuberculosis and the abuse of intoxicating liquor were the two principal causes of their early deaths.

Some fifteen miles away from Standjicaming, opposite the Indian School of Fort Frances, on the other side of the lake, was situated a small Minnesota town called Rainier. The Indians used to go there to sell their pelts, furs, fish and berries, and in return received very often only fire-water for their pay.

The mode of transportation of the Redmen, in those days, was very primitive and frail. They had only the weak birch bark canoe to travel with, and this simple canoe, when the storm suddenly rose on the lake, was very dangerous. Whole fami-

This story of a little Ojibway girl was written by the late Rev. W. H. Christie, a Canadian missionary, thirty years ago, and first appeared in The Indian Missions in 1935. As a tale of human interest and historical value, it may still be of interest to today's readers might find some interest in the Christian way of life.

KINEBIKON

(Little Snake)

lies are known to have perished that way and are buried forever in the deep waters of Rainy Lake. Many others who escaped the fury of the waves were killed on the railroad track, running through the Couchiching reserve.

My position as missionary of the Fort Frances Indian Boarding School took me, one winter afternoon to visit the poor people of Standjicaming. Two Grey Nuns from the school accompanied me on this visit.

It was in the middle of January; the weather was very cold and a heavy blanket of snow covered the forest and Rainy Lake.

Thirty-five cabins stood there in the open, looking far away over the great lakes; a thick bush of poplar trees protected the village from the north wind. We could see a tiny string of white smoke rising into the air from most of the houses. But one cabin seemed to be without fire. This one we visited first.

And what did we see there? In one of the corners of the old dilapidated shack, on a pile of green spruce branches, was lying a little girl.

She cried when she saw us coming to her. With one hand, she covered her dark face; with the other, she pulled up a dirty old blanket to hide her body which was half naked. The poor child was in an awful state. Her face was sore; her eyes were red; her dark bushy hair, hanging in disorder, protected her lean brown shoulders. Her body, badly emaciated, looked like a skeleton, and spread in the air a terrible smell.

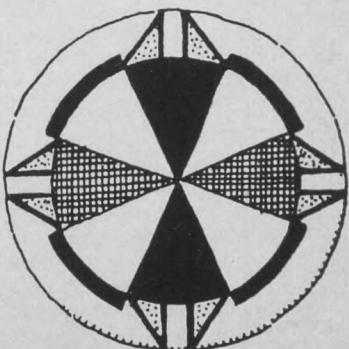
To take care of this pitiful child, in the other corner of the shanty,

on a wooden box, sat an old squaw; the figure of a person, who once was a woman. Her face was just one wrinkle, tanned and dried up like an Egyptian parchment. The old woman was smoking, not real tobacco but "kinikinik" a reddish bark the Indians find in the bush.

In the middle of the floor stood the silent stove, an object of another age; it had no doors nor feet. It was cold; the child and Teweigan shivered, as there was not a piece of wood in the house. We were in the presence of two pitiful creatures!

The Sisters were horrified. But, in my long missionary career, I had more than once witnessed such cases. Without asking any questions, I could read the Sisters' minds. I simply said to them: "This is dire poverty. The only way to help these poor creatures is to take them both with us to the mission. There, we will feed them, clothe and heal them. Christian charity commands us to do so!"

We hurriedly visited the other Indian houses. Most of them were shabby looking huts, and in some cases, their occupants had very little to eat.



by the late Father Kalmes some
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The hunters on the reserve were very few; so many of the men had died lately. Generally, when a hunter had killed a moose or a caribou, the meat was immediately divided among all the members of the band. But, what was this for so many people? Most of them had only "bannock" to eat.

Coming back to the lonely cabin of the sick girl and old Teweigan, the two Sisters went up to Kinebikons, wrapped her in a thick warm blanket and together brought her to the sleigh. The old woman, gathering a few rags, put a pair of bear claws around her neck. Carrying the devil's drum and her medicine bag, she followed her grandchild.

With a torn blanket thrown over her head, she smiled as she got into our sleigh. At five o'clock in the afternoon, our caravan reached the mission of Fort Frances.

The boys from the school had seen the pious caravan approaching. They noticed at once the little girl under the heavy blanket. The pitiful sight excited their pity. A few of them helped the Sisters carry Kinebikons, into the school.

CHAPTER II

Kinebikons, the Little Snake, took a bath and for the first time in her life slept in a clean white bed.

For the old lady Teweigan, the Sisters put a few blankets in one corner of the room and thus prepared a bed for her. She never for a moment left her pipe; she kept her yellow medicine bag very near; her bear claws and a bone were hanging around her neck. In a high

place she had attached her Indian scapular with the design of a frog on it. I looked with suspicion on all these things and said to myself: "This woman must be very high up in Great Medicine." I was not mistaken, as I found out later on; she was a shaman of Standjicaming.

The first night passed without any special disturbance. Kinebikons, slept well in her new white bed, and Teweigan, her grandmother, released from all cares, was all smiles. She had enough to eat; she did not have to look after the fire anymore; she did not even see a stove in her room and felt warm just the same.

In the morning when the Sister who had charge of the infirmary came to see her two "proteges", she found the old lady already sitting up in her corner, and smoking. Now and then, she would stop for a moment, turn her pipe to the East and then to the West, and then to the South and North. She did so, as we learned later on, to observe the rite of one special pagan ceremony. She prayed to the spirits of the East, West, South and North, where the Indian people are, that the Manitos should protect them and keep herself and Kinebikons in good health.

The Sister, surprised at first to see the old woman acting that way, did not understand the meaning of this peculiar pagan ceremony, found the whole affair inoffensive and therefore, did not make any remark. Later on, when she got to understand this pagan ritual, she tried to correct old Teweigan and made her pray every morning to the Great Spirit, (Kije-Manito), which, after a few days, Teweigan did most willingly.

Kinebikons was still sleeping when the Sister came in her room; the poor child was so tired. Slowly but surely she recuperated. After a period of good care and a hot bath every day, her sores dried up and disappeared; her skin became clean and fresh—again she looked like a new born babe.

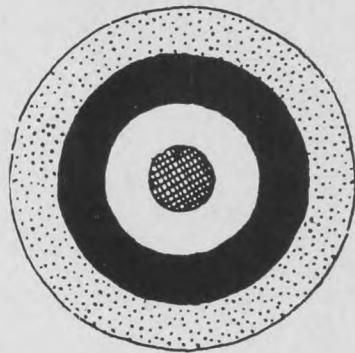
Old Teweigan gave more trouble than her granddaughter to the infirmary Sister. First of all, she objected to taking a bath. She would not even wash her face; she kept her old clothes on all the time and refused to take any better ones to change to.

Her appetite never failed though, and she grew stronger. After two weeks at the School, she did not show any desire to go back to Standjicaming.

Kinebikons, the little girl, was soon well enough to leave the infirmary; she was anxious to meet other little girls of the school; she started

to play with them even in the classroom. Here she got a book and a pencil, soon learned to read and write so that one year after, she could ask in English anything she needed.

With her companions, she also went to church every day; there she learned to pray and was glad to kneel before the altar and adore Jesus in the Blessed Sacrament. Sometimes, she would skip away



from the other children and enter the chapel alone. Kneeling, her little hands clasped, she would pray most fervently to Jesus abiding in the Altar.

A year after her arrival at the school, Kinebikons came to me and asked to receive Holy Baptism. One week of special prayers and instructions prepared Kinebikons for the worthy reception of this great Sacrament. One Sunday morning, after Mass, in the presence of all the children of the school and the Sisters, Kinebikons came up to the Sanctuary and was born again by water and the Holy Ghost.

This day was the greatest event of her life. From then on, Kinebikons was called Lucy and like her patron Saint, became more pious and more obedient every day.

Three weeks later, another great blessing was bestowed on her; she made her first Communion. On the 8th of December, the Feast of the Immaculate Conception of the Blessed Virgin Mary, Lucy with the other girls, walked up to the Communion table and received Jesus in her heart for the first time.

On that day, she looked like an angel, all dressed in white, a crown of roses on her head, and the long white beads in her hands. This day of her first Communion, Lucy declared: "I will always remember."

She had come a long way since that cold January day when the Grey Nuns had found her half starved, naked, and freezing in an old shack at Standjicaming on the shores of Rainy Lake.

M. KALMES, OMI
(To be Continued)

TRAPPING AS A CAREER

By Father Bernard Brown, OMI,
Our Lady of the Snows Mission,
Colville Lake, N.W.T.

- Is it extinct? Or merely dormant?
- Is it a profession or merely a part-time means of augmenting one's income?
- Can a native support his family exclusively by trapping in 1966? Could a white man?
- Is the fur in the Territories depleted or is it simply not being harvested?
- Can trapping be forgotten as a career for the youth now coming up through our schools or will it continue to be the only means of livelihood for most of our natives?

Statistics can lie. When one takes the total value of furs shipped out of the Territories in a given year and divides that amount by the total number of trapping licences issued, one gets a very discouraging low figure of around \$300. Some might use this figure to illustrate a need for new jobs in the North . . . or more government relief. But anyone who knows the situation realizes that a big percentage of trapping licences are issued to people who actually do little or no trapping, elderly people who can't trap anymore, women with families to care for, or natives who take on other jobs before they actually use their trapping licences.

Trapping Income

What then would be a fairly accurate average yearly income for a trapper in the Territories? For natives probably around \$1,000 and for whites twice that amount, with the best making around \$5,000.

Scotty Ross, who trapped over 20 years out of Fort Providence, and quit about five years ago, stated that good or bad years, fur prices high or low, he never made less than \$1,500 a season. Marten trappers out of the Delta working the Anderson River country have been making over \$5,000 during the four open-season months with holidays in the Fort over Christmas and New Year's. One trapper working out of Colville Lake a year ago made \$782 on marten in a single day.

There are practically no whites making big catches these days because practically no new licences have been issued to white men since 1938 and those who still hold them are getting too old. But it is highly probable that were these white trappers still in their prime they could bring down \$10,000 in one winter's trapping. Not that any married trapper with a family needs to make that much in a season in order to live well: he doesn't. The white trapper with, say, five children at home and a small garden to raise enough spuds to last him the winter, can live comfortably on less than \$1,500.

Why is it that the white man traps more fur than the native who is, after all, at home in the bush? For the same reason that the white commercial fisherman in the Territories catches more fish per season . . . planning and industry. Trapping doesn't come naturally to our natives. It's a fairly new occupation for him as you see when you compare 250 years of trapping experience

against the ten thousand years he has been in the Territories. Whites were trapping before he was, but on other continents.

The white man catches more fur primarily because he prepares for the season ahead by getting his wood cut and his fish for dogfood hung, and then he concentrates on his trapping when the season opens. The native, following his age-old habit of living from day to day, spends the valuable time he should be devoting to trapping in simply getting the necessities of life from the bush.

One thing is brought into clear view as the old white trappers gradually die off. Their influence on the natives to work harder at trapping cannot be underestimated. The white trappers ranged out farther and stayed longer than the natives. They blazed new trails into virgin trapping country. Now, with their passing, much of this remote country is going unharvested.

The sight of a white trapper returning to the Fort with a valuable bundle of furs was an incentive to the native to go out and get some of this wealth for himself. He no longer sees this example of industry and he too easily falls in line with the new breed of white men in the North who think that because the native is no longer bringing in good catches of fur, there is no fur out there anymore. In the meantime, all the old trails leading a hundred and more miles from our forts are growing over with disuse.

There are other factors involved here. The white trappers took care to breed better dogs. The dog teams then were easier to feed because fewer were needed to work. Kept in harness for ten years, the older they got the less they ate. The native is continually raising pups that eat more than full-grown dogs. He takes the poor ones with him on the spring hunt and kills them off and starts over with some new ones each fall. Dogs are still essential to the trapper and providing their food is the biggest item of work, or expense, in trapping. More expensive, in fact, than the trapper's own grub stake.

Sled Dog Ration

Figuring a working sled dog's daily ration at not less than five pounds of fish, he will need 1,350 pounds of fish to see him through from freeze-up till open water. If this supply is not laid up before freeze-up, the trapper is obliged to waste time fishing under the ice. During the dark months, time is valuable to the trapper and time thus occupied is a double waste. The white trapper looks ahead and gets his fish and wood when the getting is easy.

The industry of the trapper can pretty well be judged by the number of traps he sets. Trappers in the Northwest Territories set anywhere from 25 to 500 traps. Most natives set less than a hundred and their catch is correspondingly less.

—Continued on Page 12

BOSCO CENTRE SPONSORS SUMMER PROGRAM

"Play School" Project Successful

**By Fr. Arthur Carriere, OMI,
Director Winnipeg's Bosco Centre**

Winnipeg's St. John Bosco Indian-Metis Cultural Centre sponsored a recreational and educational program for some 50 primary school children from Winnipeg, July 25 to August 5. The program, conducted on the grounds of the Assiniboia Indian Residential School, was under the direction of eight high school students from the Catholic Youth Centre in Minneapolis, Minnesota.

The students — Helen Mulhivill, Libby Gleason, Sue Beck, Penny Hatcher, Dennis Scherer, Kerry Hruska, Dan O'Brian and Dave Atkinson — were accompanied by two counsellors, Colleen Blair and Joseph Gillespie.

**DAILY PROGRAM
FOR CHILDREN**

The play-school, conducted daily from nine to four, offered instruction in arts and crafts, group songs, group games, including softball and basketball, story telling and catechism, according to the Montessori method. Once a week the children attended Mass as a group.

The children took home items they made during arts and crafts periods, and many of them showed real talent and imagination in their creative drawing.

**DAILY PROGRAM
FOR INSTRUCTORS**

The Sacrifice of the Mass started off the busy day, but evenings for the visiting high school students were not neglected. In order to continuously feed the good and tremendous enthusiasm of these dedicated young people, the evening brought them in constant contact with other groups from Winnipeg — CYO members and CFM couples and their families. They visited the girls at the Good Shepherd Home, attended the Sisters of Service Girls' Residential Club and joined a Folk Mass at the Bosco Centre, which was followed by social evening.

LOVE AND SERVICE

The "Play-School" Project proved most successful, due mainly to the energy and understanding of the student instructors. It is to be noted that a remarkable spirit of love and service animated the group and made them function as a real Christian community. We can say of them what was said of the first Christians, "See how they love one another."

Daily offering of the Mass was the focal point of the project, the young people agreed. They participated to the fullest extent and received in return Christ's own Spirit through His word and Body. This, they thought, was why they formed an effective Christian community:

Christ was with them and they saw Him in one another and in the children they looked after so well.

In this day and age we often hear complaints about the behavior and ideas of teenagers. To meet a group such as this gives hope for the future. Our job is to provide them with opportunities to exercise Christian love for others. If they can do it, others can, and should.

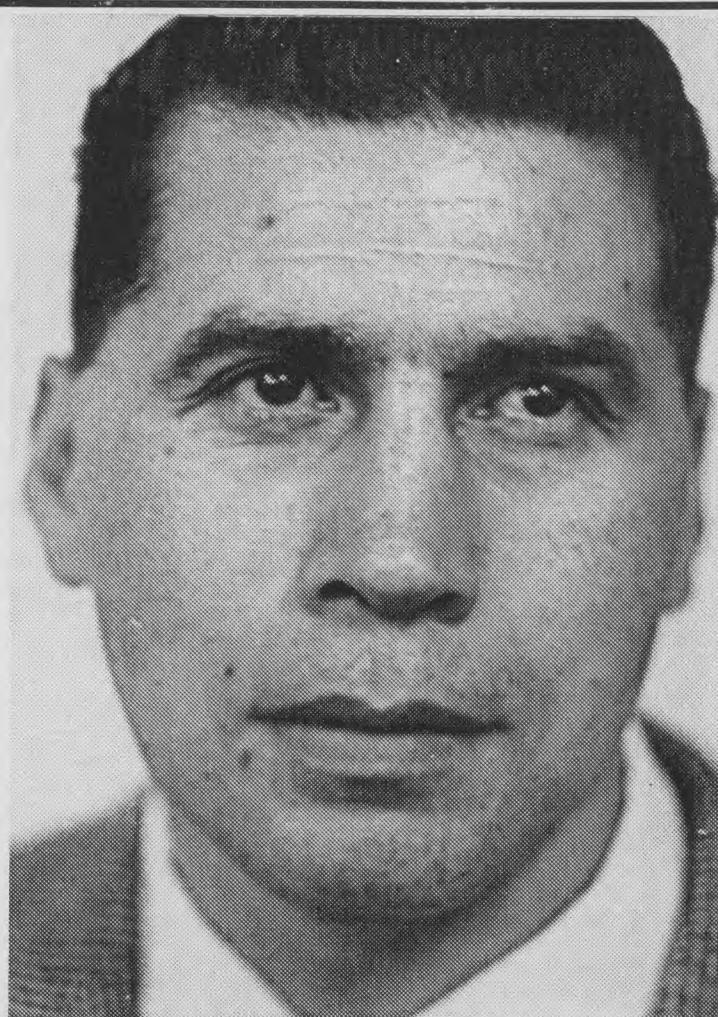
WORD OF THANKS

A word of thanks is extended to the Catholic Youth Centre in Minneapolis for sending us such a fine group of young committed Chris-

tians. To the two devoted counsellors and the group of students, themselves, our gratitude is most sincerely given, on behalf of the children, their parents and the staff at the Bosco Centre.

To all our friends in Winnipeg, especially the Society of Crippled Children and Adults for transporting the children, and to the business enterprises which provided food for them, our thanks for contributing to this worth-while project.

And Fr. O. Robidoux, OMI, principal of Assiniboia School, and his staff, deserve a special thanks.



CHIEF EDWIN NEWMAN

First Indian Judge For B.C.

British Columbia, this spring, appointed two Indians to magistrate posts. First was Chief Edwin Newman, 40, part-time fisherman and maintenance engineer at the local hospital. Mr. Newman was appointed magistrate at Bella Bella, where he has jurisdiction over 1,100 Indians and 150 whites. The second was Robert Sampson, 62, of Port Simpson, a commercial fisherman with a grade-school education, and a highly respected member of the community.

Still Much Fur In N.W.T.

—Continued from Page 10

Tending such a number of traps means the trapper is not working full time at his job.

Anyone who thinks the natives of the Territories are natural conservationists does not know these people. They will kill far more than they need if the opportunity presents itself. They prefer to trap a small area to extinction and then move their tent to a new area and begin all over, rather than run a long line and move their traps frequently during the season. In following years, they trap a different area.

Part-Time Trapping

From all indications (save the catches made) there is as much fur in the Territories today as there ever was. However, ninety percent of native trappers now confine their part-time trapping to a short radius around each fort. Within this area the fur has been trapped very thin. Outside of this area few venture and the fur is not being harvested as it once was.

At one time there were twenty white trappers on the Anderson alone and all made a good living. It is only within the last few years that a handful of more venturesome Metis have been trapping in that vast watershed. Many other good trapping areas around the Territories can now be found vacated. When Bill Boland was trading at Fort Confidence he had many Bear Lakers trapping around that vicinity; when Darcy Arden was trading at Cameron Bay it was the same. There were once 300 Nahanni Indians trapping up the Nahanni River, now—except for Gus Kraus—no one is left. Yet he reports the game is as good as ever up there. Colville Lakers never see two-thirds of the vast trapping area reserved exclusively for them.

Travelling by boat or dogs around the Territories, one is struck by the number of abandoned cabins along the trails. The fur is there, the trappers are not.

Sometimes one will hear or read that a living can't be made at trapping because of the price of fur. There is nothing wrong with the present prices of fur. True enough, one will get only half of that price, or less, if one sells to a trader in the North. But the native in N.W.T. has one advantage: the quality of the fur native to the Territories. He can make as much for his fur selling it at half or less its true value to a trader as a native trapping in the States can make on his fur sold at a Fur Auction House. When a native can make over \$300 in one day on fur sold to a trader, as I have said has been done this past year, who can say that the price of fur is too low? If he is forced to sell locally, he can double his money by setting twice as many traps.

N.W.T. could learn something from Saskatchewan's help to her trappers in her Fur Marketing Service at Regina. Or what about a government subsidy on fur such as is put on wheat—a guaranteed minimum instead of handouts and relief? This money could be given to the people through an added percentage on fur caught.

I have already suggested to our representative at the Territorial Council, Lyell Trimble, that the government royalty on fur be taken off and the last session has agreed to do this. This money, a small part of NWT's operating income, will now go to those who need it and will work for it. An-

TRAPPING CAREER

other item passed to help the trapper is the \$40 bounty on wolves. The trapper gets the bounty and then can turn around and sell the hide for as much as the bounty.

The trapping life away from town is not only better for the native financially and health-wise but also morally. Our natives, Indians and Eskimos, never lived in large communities as, for instance, did the Mohawks. In encouraging the natives to build houses in town, we have set the scene for much misery.

In town he is away from his work of trapping, he is on holidays, he wants to enjoy himself. He drinks more than he should, he gambles and dances and runs around more than he should. And he knows it! But he is away from his working environment. He's in the Big Camp. And with such a good house, with the big store, the big church, and the movie shows nearby it is hard to leave and go back to work in the bush. He stays too long. One trapper at Fort Good Hope missed the fall trapping because he kept waiting to see "just one more show". Before he could tear himself away and get back to work it was Christmas.

One of the costliest mistakes we whites have made has been in building good homes for Indians IN THE FORTS. Had they built them for the people out on the traplines they would deserve nothing but praise. But as laudable as was their purpose, they have forged another link in the chain that holds the native trapper a prisoner in the white man's settlement.

John Goodall, Council Member from Mackenzie River, reported to the N.W.T. Council on July 30, 1962: "... it is a matter of some concern that though the fur harvest is greater than ever, there are fewer hunters out in the woods to harvest it. This is a result of better housing and living conditions which have contributed to the trend to living and loafing in the Forts . . ."

A Worthy Career

What happens to our young boys while they are away in boarding schools throughout the Territories that makes them want to do anything but trap when they return home? It certainly is not true that they "forget" how to trap. Nor do they lose the only advantage the native has over the white trapper: the ability to withstand the cold. It's not a question of loss of manual dexterity or know-how. It is mental. Somehow they have turned against trapping as a profession. I doubt if their teachers actually speak openly against trapping as a career for their graduates, but we must conclude that trapping is damned by faint praise. Other professions are given the glamour build-up to the point where the young native or Metis would be embarrassed to admit that he intended to trap for a living. It is comparable to a farmer's son attending a fine arts college and intending to return to the farm when he graduated. Afraid of being laughed at, he would keep it his secret.

In order to create an atmosphere conducive to our young men taking up trapping as a career, I feel that changes must be made at the school level. Trapping could be introduced into the curriculum under such headings as Game Conservation, and Marketing of Furs.

—Continued on Page 14

"True Image" Aim of Nun In Fight Against Prejudice

by Madeleine Bernier
Winnipeg Tribune

Sister Ione Hilger, a Benedictine nun from Bismarck, North Dakota, has her own way of fighting racial prejudice.

She doesn't make long speeches or pen diatribes, but is dedicated to writing about the North American Indian at his best.

In Winnipeg to attend the Canadian Authors' Convention at the University of Manitoba, this summer, the cheerful little sister said: "I hope to establish the true image of the Indian."

Her participation in the Canadian Author's meet is a valid one: she has written a book on the first full blood Sioux to become a nun in North America, Sister Nebraska, who was a Grey Nun in St. Boniface in the early days.

Her book, *The First Sioux Nun*, published in 1963, by Bruce Publishing Co. of Milwaukee, is going into second printing.

Her Heroine

Her heroine had no name, but was referred to as belonging to the Nebraska family, hence became Sister Marie-Josephine Nebraska upon entering the Grey Nuns' order, noted Sr. Ione.

The young Sioux girl belonged to the Friendlies, who moved to what is now the Standing Buffalo Sioux Reserve at Fort Qu'Appelle, near Lebret, Sask.

"Although there are many books on the Hostile Sioux, the Friendlies have never been written up exclusively, and they are the outstanding American Indian," affirmed Sister Ione.

Research into Sister Nebraska's life led the author to discovering another outstanding personality, Chief Standing Buffalo, who became the central character of Sr. Ione's second book, *"Witness in the Sky,"* now being completed.

The Separation

Sr. Ione explained that unsettled conditions with the white men, brought on by a portion of the Sisseton-Santee Sioux, caused the permanent separation of the Friendlies from the Sioux that became known as Hostiles. Under Chief Standing Buffalo, the Friendlies remained persistently loyal to the United States. Subsequently the Friendlies moved to Fort Qu'Appelle. The Hostiles remained in Nebraska.

There's still more to come from

the pen of the alert woman who has 42 years of teaching and administration behind her, and who now concentrates exclusively on research and writing. Her third book will deal with the philosophy of life and religion of the Sioux. "The Indian at his best is a contemplative," noted Sr. Ione.

She intends to exhibit her first books at Expo '67.

Sr. Ione first heard of Sister Nebraska when doing research for her masters' thesis in history. At St. Michael's Mission in North Dakota, it was relatives of the first Sioux nun who told the story to Sr. Ione.

"The Grey Nuns of St. Boniface rejoice that the story of their Sister Nebraska is now in the hands of the general public," said Sr. Ione. "She was professed at the Cathedral in 1884, and now she lies buried in its shadow. The tomb can be found and her name is on the grave."

Soon the "First Nun" will be translated into French, German, Dutch and Flemish, Sister Ione confirmed.

Although Sr. Ione has never worked among the Indians, two of her sisters, also of the Benedictine Sisters, have served them in North and South America.

As well as attending the Canadian



Authors' meet, Sr. Ione is planning to "comb" the archives in Winnipeg and St. Boniface for her *Witness in the Sky*. She will do the same in several Saskatchewan and Alberta points.

Speaking of her research, she added: "I would like to pay tribute to the Oblate Fathers for their archives. They labored among the Sioux."

Last April, Sr. Ione was installed as president of the North Dakota Pen Women at the biennial convention in Tulsa, Oklahoma, of the National League of American Pen Women.

She holds her masters degree in history from Marquette University, Milwaukee, where she also trained in journalism.

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Fur Market Broadcasts?

—Continued from Page 12

The C.B.C. radio stations in the Territories could schedule some time to the Fur Market.

Interviews with old-time trappers could be broadcasted.

Youth trappers associations could be formed similar to the Youth Farmers 4-H clubs with prizes for the amount and quality of fur caught and special rewards for its handling. This could be an after-school project or a two-weeks project during the rat season, as was successfully carried out at the R.C. hostel, Aklavik.

Dog-Driver Clubs?

We could form Junior Dog-drivers clubs in the North. We have recently seen skiing clubs spring into existence, designed specifically for recreation. Just as much exercise can be had from mushing dogs and at the same time the young native can be learning one of the essential arts of his future career.

A few years ago the Indian Affairs Branch gave prizes for the best gardens in the various Forts. I have never heard of them awarding prizes for those natives who harvested the most fur. It would seem that the native is being encouraged by every means to quit his life of hunting and trapping and embrace town life.

Nothing will encourage our youth more, however, to embrace this life, than to see their own fathers and elder brothers successful at it, making a good living being independent and having all the summer as a holiday.

When the past Commissioner of the Territories, Mr. R. G. Robertson, addressed the N.W.T. Council on January 14, 1963, he said: "Almost half the residents of the Northwest Territories are now below voting age. The median age is 21 years 5 months. There are almost 4,000 children not yet 5 years old; in the 5- to 9-year-old group 2,924; in the 10 to 14 age group less than 2,500 and in the 15 to 19 age group about 1,700. The implications of these figures for education in the near future and for employment in the more distant future, are obvious and ALMOST FRIGHTENING."

Those who rely on the opening up of the North's mineral or oil wealth or tourist camps to provide jobs for this army of young workers are not aware of the records of such industries already opened in the North. Except for rough labour in the initial phases, the natives were unable to gain much employment from them.

The commercial fisheries on Great Slave Lake soon found that they got more and better fish when their boats were manned by white men from Lake Winnipeg or Icelanders and Russians. Eldorado Mine on Great Bear Lake hired many local Indians when they were starting in the 1930's but by 1954 they had only one Indian left on the payroll and he was cutting logging 30 miles north of the mine. Not that the native could not cope with the work of underground mining, indeed, he was quick to learn and very capable, but unable to go on day after day for 900 shifts.

Many Eskimos were employed on the DEW Line when it was still in the construction phase but gradually they were laid off and only a handful remained while the technicians took over and the Eskimos were faced with returning to trapping or going on full time relief.

TRAPPING CAREER

Recently when the Pine Point Railway was built by the Canadian National the local Indians expected to be hired to a man but in fact less than fifty were used as expert track layers were brought in from outside. Imperial Oil at Norman Wells hires some local natives during the short summer months but prefers college students from outside. None of the Indians hanging around the Wells during the winter find work at the Refinery. The operator of one of the four big tourist camps on Great Bear Lake hires no guides from N.W.T.

Short-Term Job Problem

It is my opinion that hiring natives in these industries for only a short period of time is often hurting the native in the long run, because he often neglects his dogs and trapping outfit, acquires a taste for food he cannot supply himself and in general makes it more difficult for him self to return to life in the bush.

One may argue that as soon as we are able to educate our youth to the point where they can man the white-collar jobs in the offices of such organizations, then their jobs will be secure. But will they? They are already capable of manning many jobs in the industry of the north but are not in fact doing it. Perseverance, discipline, industry, willingness to take orders are some of the traits our natives now lack, nor can they be acquired in a few years' schooling. It will take generations.

Profession and Career

In the meantime, suitable work is trapping. My conclusions on this subject are these: I have met college graduates trapping in Alaska who think of it as a profession and a career. We must gain the same respect for trapping in N.W.T.

There is sufficient fur in the Territories to support many more families than are now harvesting this crop.

Licences must be again issued to whites as an incentive to our natives to gain prestige for the profession.

Our schools must include trapping and allied subjects on their curriculum.

Our radio stations must provide something distinctive for their trapping audience besides community messages.

Our N.W.T. Council must investigate the amount of fur imported into Canada at the expense of NWT trappers in order to please foreign countries who buy the farmers' wheat. (Knut Lang notes that in 1958, for example, 29 million dollars worth of fur was exported from Canada, while 24 million worth was imported!) Money now spent on direct relief should be channeled into a firm floor price for fur and a percentage bonus.

Native housing should be built away from the settlements.

Help should be given the natives in marketing furs.

The school year should begin earlier, or shortened to allow future trappers to be with their families during the spring hunt.

Good native trappers, who are an example to their people, should not be lured away from that life by attractive offers to work as R.C.M.P. "specials", school and nursing station janitors.

After a 16-week training program in Indian history, conversational French, modelling and first aid, starting Jan. 9, 1967, Barbara-Anne Stevenson of Winnipeg hopes to be ready for her job of telling thousands of Expo visitors what Indian culture is all about. The 20-year-old Saulteaux is a dancer and commercial artist. She will join 11 other Canadian Indian girls at the Expo 67 Indians of Canada Pavilion in Montreal next year.



Barbara-Anne Stevenson

New Reserves for Sask.

Federal surveyors started mapping boundaries this summer for three new Indian reserves in Saskatchewan that will fulfill treaties made at the turn of the century.

Boundary surveys for the La Ronge band of the Carleton agency encompass more than 60,000 acres,

and other surveys were under way for the La Ronge and Fond du Lac bands of the Meadow Lake Agency.

F. A. Clark, regional director of Indian affairs department, said at the present there are 120 reserves and 67 Indian bands in the province.

Integrating Boys Get Help

Four British Columbia Indian boys, who left their reserves recently to integrate into white communities, will receive \$400 in financial help from a graduating class at the Canadian Army Staff College at Kingston, Ont.

The 91 captains and majors in the class presented a cheque for the amount to a Salvation Army welfare

worker last month to present to the boys — Michael Wilson of Prince Rupert, Norman Huson of Glen Vowell and Herbert and William Azak of Canyon City.

The class usually buys a gift to present to the college on their graduation but this year decided to help the boys who forfeited government aid by leaving the reserves.

12 Indian Girls Expo Hostesses

Twelve Indian girls from across Canada have been named as hostesses for the Indians of Canada Pavilion at Expo '67 in Montreal next year.

The twelve were chosen from some 280 applications from Indian girls in all parts of Canada who were bidding for the job. Selection boards were set up in 10 major cities this spring, at which the girls were personally interviewed. They were judged not only on appearance and personality, but also on their intelligence and interest in Indian traditions, culture and contemporary problems.

"The competition for these positions has been very strong," said Chief Andrew Tanahokate Delisle, Commissioner-General of the Indians of Canada Pavilion. "The enthusiasm that these young people have shown for the Pavilion, and their interest in Indian tradition and culture, is most encouraging. The twelve girls who won these positions, and all those who applied for them, are a real credit to their people. I am encouraged to think that the future of the Indians of Canada is in their hands."

Those selected are: Dolores Delorme, 27, a Cree Indian, from Montreal; Diana Diabo, 18, a Mohawk, from Caughnawaga, Que.; Marie Knockwood, 19, a MicMac, from Mount Stewart, PEI; Janice Lawrence, 19, an Okanagan Indian from Vernon, B.C.; Doreen Many Fingers, 21, a Blood Indian, from Lethbridge, Alta.; Alice Marchand, 22, an Okanagan from Vernon, B.C.; Laura McMillan, 25, a Nishga, from Calgary; Velma Robinson, 24, an Ojibway, from Sault Ste. Marie, Ont.; Vina Starr, 22, a Kwakiutl, from Edmonton; Barbara Anne Stevenson, 20, a Saulteaux Indian, from St. James, Man.; Adeline Tobac, 22, a Hare Indian, from Fort Good Hope, N.W.T.; Barbara Wilson, 23, a Haida, from Vancouver.

The girls will undergo a four-month training period in Montreal, beginning January 9, 1967, to qualify them for their work. The course will include Indian culture and history, Canadian history, information on Montreal and Expo, first aid, and some knowledge of another language (French or English).

The Indians of Canada Pavilion is intended to be a statement by the Indians to the rest of the people of Canada, and the world. Funds for the project are provided by the Indian Affairs Branch, Department of Northern Affairs and National Resources.

Princess Canada Sees World

1966 has been quite a year for Manitoba's baton-twirling Marlene Jackson . . . from Princess Manitoba to Princess Canada to a European tour with the International Music Camp Band and Choir.

A member of the Plains Cree tribe, and a resident of Winnipeg, the 20-year-old Miss Jackson is senior baton twirling champion of Manitoba and a business college student.

Sponsored by the Canadian Youth Council, she won the Princess Manitoba title and went on to take top honors in the Princess Canada competition in Vancouver.

The only baton twirler accompanying the the International Music Camp band and choir on its European tour, Miss Jackson was selected as outstanding twirler by camp director Dr. Merton Utgaard and Prof. John A. Strohm of the music department of Minot State College.

Fresh from the laurels of the Princess Canada contest, Miss Jackson joined the other members of the band and choir for the tour of England, Belgium, Holland, Denmark, Norway and Sweden.



Marlene Jackson, Canada's Indian Princess, at Winnipeg's International Airport prepares to board plane for European tour. Below, she entertains at the Zoological Garden in Antwerp, Belgium.



Pictured above with other Manitoba members of the International Music Camp 1966 Tour Band.

